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RESOLUTION

Libris OF

DOUBTS:

O R,

A Summary decision of the
Controversies between the
Church of *Rome*, and the
Reformed Church.

Written Originally in French by *Fr: Monginot*, one of the *R: of France's* Physicians.

*Translated by a true Protestant, and an
Honorable hearty Anti-Socordist.*

A

T R E A T I S E

Containing the Causes, and Reasons which moved the said *Monginot* to foregoe the Roman Church, and to join with the Reformed Church.

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Handwritten word "Lobis" in the upper right corner.



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The Epistle Dedicatory
to those of the Roman
Church in the Town
of LANGRES.

GENTLEMEN,



Hose that have bin
cured of a dange-
rous malady, ought
not to conceal the
remedies which
conduced therun-
to from their friends, who are
sick of the same disease; if this
ought to be done in what con-
cerns bodily health, it ought
much more so to be done when
the souls health is in question:
for

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for Jesus Christ will have us multiply the Talent which God hath given us, and sends the bad servant that had buried his, to utter darkness. For God enlightens not the Spirit of any one with the beams of Heavenly Truth, but that his neighbours might thereby see the better. For this cause, God having made me know the way to salvation; which hitherto I was ignorant of, I feared lest I might be ingrateful towards God, and cruel to my friends, if I did not endeavour to make them partakers of the same good. This is it which hath made me publish this Treatise, wherein I represent the causes and reasons of my conversion, which cannot be suspected to be done out of Avarice, or Ambition; for by doing so, I have much impaired
my

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my worldly condition, and have rendered my life more incommodious, and my condition less assured. But I esteemed this loss great gain; and that I ought to make light of my honour, or quiet, yea even of my life, to have peace of conscience, and that I may glorifie God as well in life as in death.

But before I enter upon the particular deduction of every point of Religion, I will acquaint you with some general observations, which served me to discern the True Religion from the False. For seeing two contrary Religions defended with such fervencie on both sides, I fell to consider attentively wherein they agreed, and wherein they differed, and I observed eleven notable differences.

The

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Diff. 1. The first is, that the Pastors of the Church of *Rome*, will not that the people see clearly into the business of Religion, but endeavor to keep them in ignorance. To which purpose they keep the people from reading the Holy Writ, giving them service in a language which they understand not, amusing them with Images, and exterior Ornaments, and abundance of Ceremonies. But the Pastors of the Reformed Church, (that is to say, the Church which is purged from Popery) conceal nothing from the people, exhort them to study, and strive to instruct them in the holy Scripture. They satisfy the sight less, and use less Ceremonies, but they instruct much more. Were it not for them, the people of *France* would
not

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not know what the Bible were, which about 100 year since, was a Book almost totally unknown to the people. They have published the holy Scripture in the original Greek and Hebrew Language, and have translated it into the vulgar Tongue, and have commanded the people to read it.

Diff. 2. They differ also in that the Reformed Church takes only what is written by the Prophets & Apostles contained in the holy Scripture, for the rule of her Faith; but the Church of *Rome* hath for her rule of Faith, to boot with the holy Scripture, another Word, which they call the unwritten Word, which the people who would learn it, will be very much troubled in finding it out, and are enforced to have recourse

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recourse to those of the Church, who have the Interest of making the people believe it, and who reap great advantage by their ignorance.

Diff. 3. Another notable difference is, That the Ministers of the Reformed Church will be judged by the Word of God; but the Priests of the Romish Church will be judges of the Word of God: the former will be ruled, but the others will be the rule, affirming that the Church is supreme Judge in doubts of Faith, and that she cannot erre. Thus, if the question be, Whether the Church of *Rome* can erre or no, or whether she be the supreme or infallible Judge, the Church of *Rome* must be the judge of this question, and consequently must be both Judge and party.

In

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Diff. 4. In the fourth place I have observed, that the reformed Church doth wholly labor & aim to humble Man, and to exalt and glorifie God: but the Romish Religion strives to heighten mans perfection, and to diminish Gods Glory. For the reformed Religion strips the natural and unregenerate man of all means of acquiring Salvation; rejects the merits of men, denies that man can satisfie Gods Justice, calls Eternal life a free gift, and the Heritage of Gods children; it acknowledgeth no other merit save that of Jesus Christ, nor any other purgation, then by his blood; nor any other satisfaction to Gods Justice, but Mans Obedience. On the contrary, the Romish Religion exalts the natural Vertues of man, giving him Free-will to
a believe

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believ or not believ the Gospel:allowing merits of congruity to Infidels, and to the Faithful merits of condignity:he renders man capable of fatisfying Gods justice by pennance as well in this life, as in Purgatory; and dares affirm that man may be more perfect then God hath commanded, and do more excellent works then God hath præscribed in his Law, the which they call works of supererogation. By this means Salvation is not the Free Gift of God, since Man furnisheth merits on his part, and contributes towards satisfaction.

Diff. 5. I have also observed that both Religions alledge the H.Scripture, but not in the same fashion:for those of the Reformed Religion alledge nothing but the H.Scripture; but the Church of

Rome

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Rome do too boot therewith alledge Tradition. 2^{ly}. The Reformed Religion gives the holy Scripture for the Sovereign and requisite rule; but the Romish Religion attributes the supreme judgment to the Church, which they say doth authorize the Scripture: moreover, those who affirm, that the Church of *Rome* can't erre; do consequently make the Scripture less necessary: for without inquiry into the Scripture, a man may have all Difficulties decided from the Churches mouth: wherefore also they accustom the people to pass by the holy Scripture. In the 3^d place, when dispute is had about the sense of any passage of the Scripture, those of the Reformed Religion draw their exposition from the holy Scripture; but the

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Church of *Rome* doth often time draw her expositiō from elsewhere. As for Example, in the expounding of these words; *This is my body*: The Reformed Church takes her Exposition from the Evangelists, who say, that Jesus Christ *Gave bread*: and from Christ himself, who says 'tis done *in remembrance of him*; and that that which he did drink, was of the fruit of the Vine: and from *St. Paul*, who says four times 'tis bread that we eat: and who translates these words *This is my body*, thus, *The bread which we break in the Communion of the body of Christ*. The Church of *Rome* doth not so, for she expounds these words, thus, *Do this in remembrance of me; offer up my body really in a propitiatory sacrifice for the living, & for the dead*. And when *S. Peter* sayes, *Loe here two swords*: The Church of *Rome* expounds it, that the

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the Pope hath power over both what is spiritual, & what is temporal; but these expositions are not drawn from out the H. Scripture, but from unwritten Tradition.

Diff. 6. Another remarkable difference whereby to discern the true Church from the false; is, that the reformed religion gives addresses which may be followed; for she advises to be contented with what is clear and evident in the Word of God, which the people may see and inquire into; but the Church of *Rome* addresses the people to where they can know nothing, and gives them undiscernable marks: for she gives the succession of Chairs, and the authority of Greek and Latine Fathers, for marks of the true Church. But there are even yet divers contrary Chairs, wherof

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some are more ancient then that of *Rome*. How then shall a people who are forbidden to read the holy Scriptures, know which is the best of these Churches; and the successions of Chairs imbroiled with so many Interruptions, and a thousand contradictions in History? and the Fathers being Greeks and Latines, and so many as cannot be read in twenty years; how can Country-people and women govern themselves thereby? how shall the people know whether the Church of *Rome* be of the same belief as it was thirteen hundred years agoe? how can they be acquainted with so much History? how shall they know whether the Church wherein they are born and bred teach the truth or no, since they keep the rule of truth from them, which

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which is the holy Scripture ?

Diff. 7. Another difference between the two Religions is, that the reformed Religion hath no Rules which teach Vice ; but the Romish Religion hath many Rules which teach to do evil, & to disobey God. Such as is the Rule of the Council of *Constance*, that no Faith is to be kept with Hereicks. Such as is the Doctrine which sayes that the Pope may dispense with Oaths and Vows ; that is to say, he may give a man leave to forsware himself, and not to make that good which we have promised to God. Such is the disobedience of children to their Parents, which is maintained and authorized by the Church of *Rome*, when a child hath entered into a Monastery against his Fathers will : such is the allowance

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of Common Bawdy-houses, for which the Pope receives a tribute out of *Rome* it self: Such is the revolting of Subjects against their Prince, when it pleaseth the Pope to dispense with them for keeping the Allegiance which they have sworn unto their King: Such are the Taxes in the Popes Chancery, wherein letters of absolution for every sin, are given at a certain price: but offences done against the Pope are always rated higher then sins against God. All these Examples are not only bad actions; for bad actions may happen in a good Religion: but they are prescribed Laws, and publick Rules, which cannot consist with the doctrine of Salvation; it is not a malady of Manners but of Laws.

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Diff. 8. I have also observed that the reformed Religion teacheth confidence, whereas the Romish Religion teaches diffidence. The one wills that a sinner who is seriously converted to God, and believes in Jesus Christ, be sure of salvation; but the other teacheth that it is a rashness to be assured of salvation, and teacheth men to dye in doubt, and to call God their Father, whilst they doubt they may be the children of the Devil.

Diff. 9. It is not a less difference, that the reformed Religion places the vertue of prayer in Faith, grounded upon the promise of God; but the Romish Religion confines the vertue of prayer to certain several repetitions of the same words by count, and in words which the people understand.

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stand not: for if one Pater-noster, or Ave-maria be through negligence omitted, and that the prescribed member be not fully compleated, all the merit of that prayer is lost.

Diff. 10. T's also observable, that in the Sacrament of the Eucharist, the Reformed Religion endeavours to raise up mans heart to Jesus Christ which is in Heaven; but that of *Rome* abaseth Jesus Christ, and puts him into the hands of men.

Diff. 11. I will add one difference more, which seems to me chiefly remarkable, and it is, that the Ministers of the Reformed Church, have a Charge and Calling, the institution whereof is found in h. Scripture; for the word of God speaks often times of Pastors, Doctors, and Ministers; whereas

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whereas the Priests of the Church of *Rome* have a Charge and Calling which was never instituted by Jesus Christ, nor practised by his Apostles; to wit the Charge of Sacrifiers of the body of our Lord: for you must know that in the ordination of Priests, they are not charged to preach the Gospel, but they are establisht Sacrifiers, to sacrifice the body of Jesus Christ for the living and for the dead.

These differences will be the more clearly known by the book which I now send you: in which I have made use of none to speak but God; nor doe I urge any Authority save only the Word of God. I might have interlaced many Allegations of ancient Doctors, but I did believe that when God speaks, his word needs not

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not to be confirmed by the Testimony of men, for God stands not in need of Advocates : nor does his Word borrow authority from men. Who, how great soever they are, or wise, their Doctrine should always be examined by the Touchstone of the Word of God.

God hath afforded me many means to come by this knowledge, the evident abuse of the Popedom, whereof most of the Romish Church do complain, conversation with those of both Religions, the reading of the holy Word, accompanied with prayer, have contributed thereunto; a conference which I heard between the Pastours of the Church of *Paris*, and two Jesuits, assisted by one of the Doctors of *Sorbonne*, did also much help
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hereunto ; where I perceived that the Jesuits, though very subtil and ready, never came to the point, not being able to resist the Evidence of the Word of God, out of which as oft as they alledged any passages, they never alledged it faithfully, as appeared by the Lector upon that passage.

Moreover, it was there verified that the Bible of the Church of *Rome* was falsified and corrupted in many places. As for Example, in *Heb. 11. 21.* it is said, that *Jacob worshipped leaning upon the top of his staff* ; but the Romish Bible sayes, that *Jacob worshipped the top of his staff* : thereby to confirm the the adoration of creatures; which is the same abuse which is found in *Psal. 132.* where *David* says,
Worship

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Worship at his Footstool ; the Romish Bible sayes , Worship his Footstool.

Jesus Christ when he gives the Cup, sayes ; *This Cup is the New Testament in my bloud , which is shed for you :* but the Bible of the Church of Rome reads it ; *which shall be shed for you :* lest it might be perceived that Jesus Christ speaks of the Effusion of his Sacramental bloud ; for he did not then really shed his bloud , which he began to shed in his passion.

In Gen. 3. 16. God sayes , that *The seed of the Woman* (which is Jesus Christ) *shall bruise the Serpents head :* the Romish Translation reads it , *The Woman shall bruise the Serpents head :* attributing that to the Virgin Mary, which belongs to Christ.

To

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To establish the uncertainty of Salvation, the vulgar Translation reads the first verse of Eccles. 9. thus: *Man knows not whether he be worthy of love or hatred, but all things are reserved in uncertainty for the future:* But the Hebrew Text is this, *No man knows either love or hatred by all that is before them.*

To establish mans merit, the Romish Bible corrupts the 13. verse of Heb. 16. In the Original Greek it is: *To do good and to communicate forget not, for with such sacrifices God is well pleased.*

To the same purpose they have curtailed the 6. verse of Rom 11. leaving out two links, for these words of the Apostle, *If it be of works, then is it no more grace, otherwise work is no more work,*
are

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are rased out and omitted in the Vulgar Translation.

To shew that *Melchisedeck* offered unto God, bread and wine, they alledged *Gen. 14. 18. Melchisedeck King of Salem brought forth bread and wine, for he was the Priest of the most high God.* The strength of the passage lyes in the word *F O R*, which is not in the Hebrew Original, but in the lieu thereof you there find, *and he was the Priest of the most high God.*

St. Paul in *Ephes. 5. 32.* speaking of the Union of *Jesus Christ* with the Church typified by marriage, sayes, that *it is a great mystery*; the Romish bible renders it, *This is a great Sacrament.* And thereupon it is grounded that marriage is a Sacrament, that they may take from secular Judges

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Judges the cognizance of Cases Matrimonial, for Sacraments appertain unto the Church.

S. Peter in the first Chapter of his second Epistle advertiseth the faithful, that he was quickly to put off this Tabernacle of flesh, and sayes he thinks it meet as long as he is in this Tabernacle to stir them up, and put them in remembrance, and adds afterwards, *I will endeavour that you may be able after my decease to have these things alwayes in remembrance.* The Romish Bible to establish the Intercession of Saints, corrupts this text and reads it thus. *I will endeavour after my decease, that you may be able to have these things alwayes in remembrance.*

A great collection of the like passages may be made, which being

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ing observed with the other considerations before mentioned; wrought very much upon my mind, and kept along time wavering betwixt the fear of men, and the fear of God; for I knew that by altering my religion, I should render my condition less commodious, and less assured, and should be in danger to lose the friendship of many honorable personages of the Romish Church, who did love me very well; but Conscience, the desire of saving my soul, the shortness of this life, and the eternity of the life to come, got at last the upper hand, and wonn me to give glory to God, and to imprison Truth no longer: for all the success and prosperity of this world turns to bitterness, when the conscience is afflicted; and there is no piece
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of worse Theft to rob God of the Glory which is due unto him, and to bereave him of the defence which we owe unto his Cause. I heartily pray you may know how great contentment the soul receives in the true knowledge of God, and what sweetness there is in his Word.

I know Gentlemen that God hath already touched the hearts of many of you, but that the fear of men with-holds you, and that you are afraid by reason of the Troubles and sufferings which those who live among you, and desire to serve God in purity of heart, undergo. But these persecutions are foretold us in the Word of God; but we have Jesus Christ who marcheth before us, and who hath made plain unto us the way of Afflictions, and

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and by his example hath made them honourable. He will have us to bear his Cross after him; it not being reasonable that we should come to salvation by any other way, but by that through which he hath passed; nor that we should have an eternal crown without contesting. Therefore laying aside all fear of man, learn to fear God, who throws both soul and body into Hell, to whom we must give an account of every idle word; how much more then of evil actions, and of so many dayes and years wherein we desist from serving him? I should think my self happy if my example might conduce to bring you thereunto, and to have your conscience touched. This is the end of this book which I dedicate unto you, to witness the care I have

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have of your souls health, and of
my inclination still to remain

Your humble Servant

and

Entire Friend

M O N G I N O T.

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A T A B L E
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CHAP. I.



CHAP. I.

Of the true Church.

THe Holy Scripture mentioneth several sorts of Churches; there is the Church which is spoken of in the Creed, which the Apostle Saint *Paul* calls *the body of Christ*, *Eph. 6.* Against which *Jesus Christ* sayes, *the Gates of Hell shall not prevail*, *Mat. 16.* which is, the assembly of the truly faithful and Elect, whereof some are already in heaven, injoying the glory of Heaven, the rest, are here on earth, mixed among the wicked and unbelievers, and are not to be known
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by

by the eye; or else such as are not yet born. But to boot with this Church of the Elect, there is another Vniversal visible Church which is the Congregation of all those who profess Christianity, and do believe in Christ. This is the Church which *St. Paul* calls the *Pillar and ground of Truth*, 1 Timothy chapter 3. because the duty thereof is to defend and maintain divine Truth, against all such as endeavour to corrupt or suppress her.

This Vniversal visible Church is composed of divers particular Churches, as was in the Apostles time; the Church of *Jerusalem*, the Church of *Corinth*, of *Rome*, of the *Galatians*, &c.

Of these particular Churches, some are purer then other some; and some of them may be so corrupted, as it is impossible to be saved therein; to wit, when Idolatry is therein, and when the benefit of Christ Jesus is therein corrupted.

The Church of *Rome* is one of these particular Churches, wherein Idolatry

try is; because God is there called an Hostia, made by man, and because the Honour which appertains onely to God, is attributed to Saints; in that they say, they know the hearts of all men, and in that they render a religious adoration to their reliques and Images. Above all, in that they call the Virgin *Mary*, the Queen of Heaven, and of the world; for the sovereign royalty of the world is incommunicable to the creature. Christ Jesus, his benefit is likewise therein corrupted, in that they teach that Jesus Christ by his death, delivers us from the punishment of such sins as are committed before baptism, but that for what concerns the punishment of sins committed after Baptism, it is we that must satisfie Gods justice, by satisfactory sufferings as wel here, as in Purgatory. Thus, though the Church of *Rome* be a particular visible Church, and the most corrupt of all others, yet doth she call her self the Universal Church: as if there were no other

B 2 Churches,

4 *A Resolution of Doubts.*

Churches, though those of *Syria*, *Greece*, *Armenia*, and *Africa*, are more pure and antient then that of *Rome*, and are no wayes subject to her. Whatsoever the holy Scripture and the Creed, attributes to the Vniversal Church of the Elect, or to the Vniversal visible Church, she by an unsufferable corruption and usurpation attributes to her self; as if in the Creed, no Church were spoken of but that of *Rome*: or as if she alone were the pillar and ground of truth, Mat. 18. 17. And whereas Jesus Christ sends two brethren, who are quarelling to be judged by the Church, saying, *Tell it to the Church, but if he neglect to hear the Church, let him be to thee as an Heathen man, and as a Puplican.* These Gentlemen will make us believe, that he sends such as are of a doubtful faith, and doctrine to the Church of *Rome*, which they stile Vniversal: but read the passage, and you shall see, that Jesus Christ speaks not of any doubts of Doctrine,

ctrine, but of Trespasses and Offences, which fall out betwixt two brothers; and consequently he speaks not of the Universal Church, but of the Ministers of some particular Church: for in appeasing a dispute between two neighbours, men do not address themselves to the Universal Church.

Herein then is a great abuse, in that the Church of *Rome*, which is but a particular Church, terms herself the Church Universal; and that being full of error, she notwithstanding, boasts her self to be void of error, nay that she cannot erre. And least she should be convinc'd of error, by the writings of the Prophets and Apostles, which are the word of God; she does not onely forbid the people to read this word, nor is she content to have it read in her Churches, in a language which the common people does not understand; but bereaves it of all force and authority: for the people are made believe that the Church of

A Resolution of Doubts

Rome is the sovereign judge of differences in Religion: wherefore he who shall accuse the Church of *Rome* of error, may be sure to lose his suit or process, because she her self is judge in this case.

The Church of *Rome* boasts likewise, that she cannot erre in the interpretation of the holy Scripture, and that her interpretations are of equal authority with those of the holy writ: which is to set her self in the place of God. For as none but a King can give an interpretation to his owne Edict, which may be of equal force with the edict it self; so is there none but God who can give such an interpretation to the word of God, as may be of equal force and authority with the word of God. And certainly such an interpreter is more then legislative; since he gives what sence he pleaseth to the law, and that the law must be bounded not by the words of the law, but according to his interpretation; and indeed to the end, that
the

the Church of *Rome* may not be subject to the word of God. They say that tis the Church which doth authorize the word, as if subjects did authorize laws, or as if the word of God took its authority from men.

To this purpose the Doctors of the Church of *Rome* say, that the Church is more ancient then the Scripture; but doth it not thereby follow, that the Church is of greater authority then the Scripture? People are of greater antiquity then Kings or Laws, and yet they are subject to Kings and Laws; yet are there many things, and many doctrines in the Scripture, more ancient then is the Church.

They likewise say, we should not know what the Scripture were, were it not for the Church: but it follows not therefore that the Church be above the Scripture. If I say, that I should not have known who were the King, unless such a one had told it me, doth it follow that such a one should be above the King?

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divers serve for witnesses to those to whom they are inferior.

Likewise the more to invalid the authority of Scripture, and in haunce that of the Church; they say that the Scripture is a dead thing, and speaks not, and therefore can be no Judge; for (say they) we must have a speaking Judge, such as the Church is. The which is false and fraudulent; for the holy Scripture says enough, when it teacheth us her to speak; if it speak not, it sufficeth that it prescribes us a rule. But the Church of *Rome* will be the rule how self, and will not be subject to any Law; for she will be judge of the Law, and of the word of God. Thus men are become the Judges of God, and the guilty shall be infallible and soveraign Judges of the sence, and authority of the Law, which concerns their guilt, whereby they need not fear being condemned: but they have a goodly business of it, for will they, nill they, at the day of judgement they shall be judged

A Resolution of Doubts. 9

judged by that very word, over which they have usurped the Authority: and this speaking Judge shall then have her mouth stopt.

This mean while, these men invellope the Scripture in unsolvable doubts and difficulties, that they may send the people to the Church, to have the doubts of faith decided: for how shall an ignorant person know that there is any Church in the world? If you say he shall know it by the Scripture, he must first be instructed in the Scripture, and so the authority of the Church must be grounded upon the Scripture; and when the Church shall teach this, or that, how shall the people know, that what they teach is conformable to the word of God, since they are forbidden to read the word of God, and since there are divers Churches, which contend one with another? how can the poor people discern between that which teacheth falshoods, and that which teacheth truth; since the Scripture, which is

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the rule of Truth, is inhibited the people? shall he follow the multitude? Jesus Christ sayes that the multitude goes into perdition: And there are ten times as many Turks and Pagans, as Christians: shall he be guided by miracles? Jesus Christ sayes that there shall be false Teachers, working miracles to seduce men. Shall he look after Chairs and succeSSIONS? the Greek Churches have likewise their chayrs, since the Apostles time; as also the Churches of *Syria*, and boast that they have Saint *Peters* Chaire; and yet are they contrary to the Church of *Rome*, and more ancient. Since Jesus Christ, and his Apostles have preached there, and laid the foundations thereof.

We do not here dispute, Saint *Peters* superiority above the rest of the Apostles; he may have been the first in order or authority, and yet may not have had the superiority in Jurisdiction: but this imports not us; the question is whether the Pope of *Rome*

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Rome be Saint *Peters* successor, as Chief of the Universal Church ? which is the chief point of the romish Religion, and whereof there is not any one syllable in the holy Scripture : The Bishops of *Corinth*, and of *Thessalonica*, were Saint *Pauls* successors ; not as Apostles, but as particular Bishops of those Cities : so the question is not whether the Bishop of *Rome*, hath anciently been Saint *Peters* successor in the See of *Rome* ; but whether he hath succeeded him in Apostleship and as head of the whole Church : this is that which we deny, and which will never be proved ; and say it could be asserted, yet the Pope having long since corrupted Saint *Peters* doctrine, and changed his Charge of Episcopacie, into Monarchy, and earthly principallity, he hath long since lost that succession.

Therefore since there is but one holy Writ, whereas there are many contradictory Churches, and the chief Leaders thereof apt to seek after

ter their owne advantage, and to be transported with ill affections ; and since the holy Scripture is an uncorruptible Judge, let us have recourse thereunto ; wherein , though there may be somewhat of obscure, yet remains there therein enough of clear and facile, which needing no interpretation is sufficient to make us wise unto salvation, as sayes the Apostle Saint *Paul*, the second of *Timothy* and the third:

CHAP. 2.

Of the Popes Power.

THe Bishop of *Rome* stiles himself *Saint Peters* successor, not onely as Bishop of *Rome*, but also as chief head of the Universal Church; which power he extends even to the giving, and taking away of Kingdoms, to the distributing of Crowns, to the dispensing with Christians for their keeping of Oaths and Vows; to the canonizing of Saints; to prescribing laws to the Universal Church; the remitting of sins as a Judge; the taking of souls out of Purgatory; to the supream judicature without appeal of all points and differences in Religion, boasting that he cannot erre in point of Faith: and in these considerations qualifying himself God upon earth, the Churches Spouse, and

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and the divine Majesty; making Kings kiss his foot, and Emperours hold his stirropt, and assuming to himself a religious adoration, as being Gods Vicar.

This hath made me heedfull in reading the Epistles of Saint *Peter*, whose successor the Pope sayes himself to be; and having compared them with the Popes Bull, by which he thunders upon Kings, degrades them, and inhibits peace to be made with them, or publisheth great pardons, to see what agreement there was between them; but I could finde none: for Saint *Peter* in his two Epistles does not any wayes speak of his superiority, or power, nor is there any one word therein, where he speaks as supream head of the Universal Church; and tis strange that a Sovereign should write unto his Subjects, and not in the stile of a Sovereign.

I finde likewise, that the Apostles have strove for Primacie, and that Jesus Christ did decide the question,

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not telling them that he had given them Saint Peter to be their chief, but forbidding them to speak of Primacy. *The Kings of Nations* (says he, Luke the 22) *rule over them, but it shall not be so amongst you.*

When Peter confest that Jesus Christ was the Christ, the son of the living God, he doth not say unto him, *Tu es Petrus, & super te Petrum edificabo Ecclesiam meam:* But, *Tu es Petrus, & super hanc Petram, &c.* Which stone is Jesus Christ himself, as he says in 1 Cor. 10. *The stone was Christ,* and in the second chapter to the Ephesians, he is called the Corner stone. And Saint Peter in his first Epistle, and second Chapter, calls him the *living Stone*. Jesus Christ speaks in that place onely to Saint Peter, because twas onely Saint Peter that had confest him to be the Christ: but the same power that he gives Saint Peter to bind, and to unbind, and to remit sins, he gives the like elsewhere to the other Apostles, Matthew the 18. and the 18. and Saint

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St. *John* the 20. and 23. Likewise in the 2. Chapter to the *Ephesians*, all the Apostles are put for the Foundation of the Church. *Being built upon the foundation of the Apostles, and of the Prophets.* See likewise the 21. Chapter of the *Apocalips*, at the 14 verse. *And the Wall of the City had twelve foundations, and in them the names of the twelve Apostles of the Lamb.*

For had the Apostles understood that Jesus Christ by these words had given any superiority to St. *Peter*, they would never after have contested for preheminency, as they did in the 22 of St. *Luke*, a day before our Saviours death.

St. *Paul*, where he saies in the 2^d Chapter to the *Galathians*, *That there is no difference between him and those who are the most eminent*, shews sufficiently that he was not subject to St. *Peter*, for had it been so, there would have been great difference between their Charges. He confirms the same, *That the preaching of the Gospel*

Gospel of uncircumcision was committed unto him, as well as that of circumcision to Peter.

Here they part the labour between them; it falls to *St. Peters* share to preach unto the Jews, to *St. Pauls* to preach unto the Gentiles.

The same *St. Paul*, placeth the Apostle *St. James* first, saying, *James, Cephas, and John*, who are esteemed the Pillar of the Church. As also *St. John* in the first Chapter of his Gospel, puts *Andrew* before *Peter*, saying, *Philip was of Bethsaida, the Town of Andrew and Peter*; and in the first to the *Corinthians*, the 9th Chapter, *The brothers of the Lord and Cephas.*

In the 8th of the *Acts*, the Apostles send *Peter* and *John* to preach in *Samaria*. Would it not be an excellent thing now, if divers Bishops being assembled together, should send the Pope to preach in *Swisserland*, or in *England*?

It is objected, That Christ saies thrice to *St. Peter*, *Feed my sheep*:
But

But they cannot infer thereupon, that he hath created him Head of the Universal Church. For the Lord saies not to *St. Peter*, do you only feed, or do you feed my sheep in chief: and indeed the same Commandment is given to all Pastors, in the 20th of the *Acts*, where Saint *Paul* saies unto them, *Take heed therefore unto yourselves, and to all the flock over the which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood.* And in the first Epistle of *St. Peter*, and the fifth Chapter, *Feed the flock of Christ which is committed to you.* Then again Christ speaks onely to *St. Peter*, because but a little before he had denyed him. He who alone was fallen, needed alone to be raised up, and re-established in his Charge; and in effect, Christ repeats these words thrice unto him, because he had denied him thrice. He draws three confessions from him, to make amends for his three times

times denial. Which being done, he re-establisheth him in the charge of being Shepherd of his sheep, from whence he might think himself to be fallen. I would not deny notwithstanding but that *St. Peter* was the first amongst the Apostles, either for age, zeal, eloquence, virtue, or miracles; but sure he had no superiority in Jurisdiction, which intitled him to any command over them.

But let us give it for granted that *St. Peter* was the chief of the Apostles, and superior to them all: What makes this for the Pope of *Rome*? They say *St. Peter* died at *Rome*, which is much doubted of; but say he did; I will inerr thereupon, that the Bishop of *Jerusalem* should be the Head of the Church; for Jesus Christ, who was surely greater then *St. Peter*, died at *Jerusalem*. Where is there any the least the word of God, that *S. Peter* left any successor in his charge of Apostleship, & Sovereignty over the Church, since none of the rest of the Apostles left any

any Successors of their Apostleships.

And *St. Peter* being dead, if any one ought to be his Successor, ought it not in conscience to be *St. John*, that excellent Apostle whom *Jesus* loved, rather than *Linus*, *St. Pauls* Disciple?

By all the Histories of the Popes lives, it appears abundantly, that of old, the People of *Rome* chose their Bishop; whereby it is evidently seen that the Bishop of *Rome* was not Head of the Universal Church. For who should have impowred the people of *Rome* to appoint a Head over the Universal Church, and to establish *Linus* above the Apostles? When a King is to be chosen in an Elective Kingdom, Deputies are sent from all the parts of the Kingdom to make the Election, which cannot depend upon the suffrages of the Inhabitants of any particular Town, because the whole Kingdom is interessed therein.

Nay I will say more, that grant
S.

S. Peter was Monarch of the Church, and that his abode was at *Rome*, and that he had left his Charge to the Bishop of *Rome* (which are suppositions which will never be proved) the Pope hath long since fallen from that Charge, by comporting himself clean contrary to *St. Peter*; of a Spiritual Pastor, being become a Temporal Monarch, and having heaped up so much riches, as Emperors and Kings are poor in comparison of him. As for what concerns his Doctrine, the ensuing Chapters wil shew that it is formally contrary to the Doctrine of the Apostles.

St. Peter never caused himself to be called God; he never caused himself to be adored; on the contrary, he kept *Cornelius* from falling down before him. *St. Peter* never exalted himself above God, as the Pope does, in his dispensing with men for keeping their Oaths made to God. He who dispenseth with a servant for not obeying his Master

ster, ought to be greater then that Master : But the Pope dispenseth with men for not obeying God ; he therefore is greater then God. Thus the Pope dispenseth with children in the Commandment of God ; which bids them obey their Fathers and their Mothers , when once they have retired themselves into a Monastery. He dispenseth with Subjects for keeping the Loyalty which they have sworn unto their Prince , inciting them to Rebellion. He suffers a man to marry his Niece, or his Wives Sister , things which are forbidden by God, in the 18th and 20th of *Leviticus*.

Faults committed against the Pope, and against his Laws, are esteemed much more hainous then faults committed against the Law of God : You may swear and blaspheme the name of God , and no man will be troubled at it ; but goe to *Rome*, and say that the Pope deals insolently with Kings , in making them kiss his foot, and the Inquisition

tion shall be your reward. Make your confession to a Priest, that you have lied, stolne, or committed whoredom, he will give you absolution. But if you confess that you have eaten flesh in the Holy Week, he cannot absolve you, it is above his Commission, he will send you to the Penitentiary. There are certain great and inormous sins, which they call *Cases reserved*, which none but the Pope can absolve, unless it be peradventure upon the point of death. Think you these inormus sins be Incest Sodomy, or Patrecide? nothing less. They are these, to stay a man who is going to *Rome* to fetch great pardons, to get into a Benefice by intrusion, to have pillaged the Church, to have spoken or done ought against the Apostolick Sea: finally, they are sins against the Popes dignity and profit.

In fine, he saies that he is above the Church, and that the Church is above the holy Scripture, since it is she that doth authorize it,
and

and who is judge of its Authority. At this rate the Pope is two degrees higher then Gods word. You may imagine whether the putting of Christs Cross upon his Pantofle, that it may be kist, be not an open profession that he tramples upon the Christian Religion; and also in the Councils wherein the Pope assists, the holy Scripture is laid at the Popes foot, as was seen at the last Council of *Lataeren*, to witness that he treads Gods word under-foot.

To conclude, when I read in the second Epistle of *St. Paul* to the Thessalonians, that there shall come a man, whom he calls the man of sin, and son of perdition, who shall say he is God, and shall exalt himself above God, who shall boast of signes and miracles; and that in the 17 of the Revelation, the great Whore is spoken of, who is cloathed in Scarlet, who seduceth Kings, and makes them drunk, which is to be seated in the Town of seven hills

which did then rule over the whole earth. I seek everywhere, and find none to whom this doth so well quadrate, as to the Pope of *Rome*.

CHAP III.

Of the Worshipping of Images.

THE Third abuse which I observe in the Romish Church, is the Service which is rendred to Images. The Councils of the Church of *Rome*, namely the 2^d Council of *Nice*, commands the adoration of Images. The Catechism of the Council of *Trent* approves of those who kneeling upon their knees before the Image of *St. Dominick*, or *St. Katherin*, shall say a *Prayer* *no-ster*. You may see a poor naked man, which represents the Image of God, standing by an Image clad
C all

all in Silk. The people in *Paris*, before Lent, go in procession towards the Image of our Lady, that they may have leave to eat butter. Women rub their beads upon the feet of Images; Tapers are lighted to them at noon-day; They are kist, kneel'd unto, Offerings are made unto them, they are carried in Procession. Nay more, there are divers Images of Saints that never were; as of the three Kings of *St. Christopher*, *St. Margaret*, *St. Martial*, *St. Ursulin*, *St. Longis*, *St. Katharin*, and divers the like, which never were in the world. And whilst the Images of Saints are well clad and adorned, the Image of the Trinity stands dusty and neglected; wherein God the Father is drest like a Pope, to the end that his habit may be decent, and answerable to his greatness.

There are divers Prayers in the Church of *Rome*, made to inanimate and insensible Images; as the Prayer which is made to the Saint

Snaire,

Suair, commonly called *La Veronique*, which is a sheer, which is said was brought by a woman of that name, to wipe our Saviour with when he did sweat. *God bless thee, the holy Face of our Redeemer, imprinted in white linnen, O holy Image, O happy Figure, &c.* The like prayer is made to the Image of the Cross; *Ave signum Triumphale, &c.* which prayers, if they be done to the honour of Christ, the things to which we address our selves in honour to Christ, must understand what is said unto them. No man that is not mad, will speak to the picture of a King, in honour to the King.

All these are tricks to entertain the people in ignorance, whereupon they likewise call Images, the books of the ignorant, because they keep the people in ignorance. They themselves hide them in the time of Lent, because they hinder Devotion.

The rise of this evil comes from their having taken the holy Scri-

pture from the common people, in
lieu whereof it behoved them to
give them somewhat else to amuse
themselves withall : to this end in
the ten Commandments, which they
read unto the people ; they have
taken away the second command-
ment, wherein God forbids the ma-
king of Images, and the worshipping
of the resemblance of any thing that
is in Heaven or on Earth. These
are the very words of the law of
God, in the fifth of *Deutrenomy*,
verse the eighth : which I have cop-
pyed out word by word out of the
French Bible, Translated by the Do-
ctors of *Lovaine*, and approved of
by the Jesuites. *Tu ne te feras pas
representation Taille, ne semblance
quelconque, de se qui ast au Ceil en
haut, ne de ce qui est en la Terre embas,
ne de ce qui est és eaux deffons la Ter-
re. Tu ne les adoreras print, et ne les
serviras.* Instead of Image, they have
placed Representation, which comes
all to one end ; but at the fourth
chapter, and the sixteenth verse,
God

God speaks thus, *Afin que par-
aventure estans decies, vous ne vous
fases similitude talliee, ou Image de
Masle ou de Femeslee.*

These sentences are hidden from the poor people, to whom they give the word of God curtayl'd of one commandment: in the old Testa- ment likewise, there was not in the Temple any Image of *Moses*, of *Abraham*, or of any other man: the Cherubins placed upon the Arke, were out of the peoples sight, and were not Images (for Angels are not corporeal) but characters, and markes of their Office; just as they paint the vertues; and our Adver- saries confess that neither Jesus Christ, nor yet his Apostles did ever command to serve Images, it is a new humane invention.

He then should do a great good of- fice to the Church of God, who tak- ing away these mute Images, which do but keep the people in ignorance, should render unto them the book of Gods word, wherein the lively

Image of his vertue is seen, which is a book for the ignorants, to help them out of their ignorance, and to instruct their souls in the knowledge of Gods will.

CHAP. 4.

Of Prayer and service in a language not understood.

ONE of the most gross and pernicious abuses, in my opinion, is the custome of praying to God, not understanding what a mans self says, and in a language which he that prayeth understands not: for Saint *Paul*, in the first of the *Corinth*, the fourteenth chapter, and fifteenth verse, will have us to pray with understanding; how would we have God to understand us, when we do not understand our selves? God doubtlesly understands all languages,

ges, but in prayer God regards not the Tongue, but the heart, which cannot be well disposed when it understands not what the Tongue says; for the Tongue is given to man, to witness what the heart thinks: now he that prayes, not knowing what he says, doth not express his thought, by his words; and there is no Prince who would indure to be so spoken unto, although he understand all languages: You cannot rebuke a man more sharply then by saying, My friend you know not what you say; yet tis in this manner that the poor people pray to God, not knowing what they say.

The abuse is yet greater in the reading of the Gospel, and Epistle, which in the Roman Church is done in Latin, where the people assist, not understanding what they hear; what more apparent mockery can there be then to speak to one in a Tongue which he understands not? If this be intollerable between man and man, how much worse is it

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that God should speak to man in an unknown Tongue ? for how shall they obey the instructions which they understand not ? is not this the Malediction that God denounceth by his Prophets. *I will speak to this people in another tongue, and by strange lips, and so they shall not understand me, saith the Lord.* Therefore the Apostle in the first of the *Corinth;* the fourteenth chapter says, *I had rather speak five words in the Church with understanding, than by my voice I might teach others also, then ten thousand words in an unknown tongue :* and a little before he sayes in the same chapter, *Except you utter by the Tongue words easie to be understood, how shall it be known what is spoken ? for ye shall speak into the Aire; therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaks shall be a Barbarian unto me.* Behold then an admirable religion, in which one speaks to wood and Images, which under-

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stand neither the French nor Latin: but to people who understand French, they speak in Latin. People go to see Mass, but not to understand it; and oft times the Priest himself understands not what he sayes.

This is done for two ends: the one, that the people may not understand, but be kept in ignorance: the other, that it may be a signe of the Popes domination, in that he gives us his Tongue in divine service, as if we held our religion of him: just as the King of *Spain* foreeth the *Indians* to speak Spanish, that he may reduce them under his government: nor can it be said that the Mass is said in Latin, for the better accommodation of Strangers; for were it so, it would suffice in a great Town like *Paris*, to say service in Latin in some one Parish, so in all the rest it might be said in French.

The forbidding the reading of the holy Scripture, without special leave to have it translated into the vulgar Tongue, proceeds from the same

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son: tis as much as to say, they will not suffer children to read their Fathers Testament, and that men are grown jealous of God, as if he had left us his word to abuse us. The Apostle Saint *Paul* writ long Epistles to the *Ephesians*, *Corinthians*, and *Philipians*, in their owne Tongue, to the end that all might read, and understand what he writ; wherefore may not we read the same Epistles in our language, since they read them in theirs? The Apostle also in the first to the *Thessalonians* and the fifth chapter: sayes, *I charge you by the Lord, that this Epistle be read to all the holy Brethren.* Thus in the 17. of the *Acts*, verse the 21. The people of *Beroa* are commended, for that they conferred dayly upon the Scriptures, to see if it were so as Saint *Paul* had preached unto them. Saint *Paul* in the second to *Timothy*, and the third chapter, praiseth his disciple *Timothy* for that from his infancy he had cognizance of the holy Writ: in fine, it is an Invention

invention altogether new, and a tyranny beyond example, to inhibit the reading of the word of God, for fear least a man should become an heretick; that is to say, least he should come to know the abuses of the Church of Rome; in Countreys where the inquisition reigns, bawdy houses are permitted; and the Pope in *Rome* receives Tribute from them. Books of Fables, and unchast loves are there permitted, but if one be found to have an *Italian*, or a *Spanish* Bible, tis an inquisition business: If the reading of the holy Scripture be forbidden, because some may perhaps abuse it; wherefore do they not likewise forbid preaching, for many abuse it: how many people are there that abuse the goodness of God? should we therefore abolish this goodness, or blot out the memory thereof? Breifly, if any mention be made of the holy Scripture in the Church of *Rome*, the reformed Church must be thanked for it; for were it not for it, the holy Scripture

pture would be a book totally unknown to the people : Hence proceeds the hatred, fire, and fagot; for as Thieves love darkness, so they who abuse the people out of Avarice and ambition, hate the light of the word of God.

CHAP. V.

*Upon the Invocation of
Angels, and Saints that
are already dead.*

THe Invocation of Angels, and of Saints deceased, hath some appearance of devotion and humbleness of spirit; but it is contrary to Gods word, which forbids the worshipping of Angels, as in the second to the Colossians, *Let no man beguile you of your reward in a voluntary humility and worshipping of Angels,*

gels, intruding into those things which he hath not seen. The same Apostle in the tenth to the *Romans*, forbids calling upon any one save him on whom they do believe, *How* (saies he) shall they call upon him whom they have not believed? But we believe only in God alone; the Creed teacheth us to believe in the Father, Son, and holy Ghost; not in the Creature: Therefore in the 22. of the *Apochalips*, when St. *Iohn* would have prostrated himself before the Angel, the said Angel hindered him, saying, *Take heed lest thou dost it, I am a servant as thou art; worship God.* St. *James* will have us pray in faith; and the Apostle in the 14 to *Romans*, saith, that *Whatsoever is done without faith, is sin.* Now the invocation of Saints cannot be done in faith, because it is not grounded upon the word of God: For the same Apostle saies in the 12 to the *Romans*, *Faith comes by hearing, and hearing comes by the word of God.* But that we
are

are not commanded by God in his word to invoke Saints, is confessed by the Doctors of the *Romish* Church, nor hath any of them been ever able yet to bring a Commandment of God for it. Hear what Father *Cotton* saies thereupon in the first Book of his Institution, in the Chapter of Invocation of Saints, *As touching the Commandment to pray unto and invoke Saints, the Church hath never taught that there was any such.*

If we must call upon Saints, consequently they must know our thoughts, and our hearts, and must discern between them and hypocrites; true prayer proceeding from the heart. Now this belongs only to God, as he saies in the second of the *Chronicles*, the sixth Chapter, verse 30. *God only knows the hearts of men.* Wherefore the Scripture calls *God the searcher of hearts, Acts 2. 24.* as that being only proper unto him: To say that the Saints behold all things in the face of God, as in a
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glass, isto conjecture, not being taught by the word of God; it is also to make the Saints know all things, and consequently to make them equal to God in knowledg. But the Scripture saies, that *The Angels know not the day of judgment*, *Mat. 2.* and *Mar. 23.* and *S. Paul* in the 3. to the *Ephesians*, speaking of the wisdom of God, touching the mysteryes of our redemption, sayes, that *God hath made it known to Principalities & powers.* He also calls powers Angelical, and the wise man in the ninth of *Ecclesiastes*, excludes the dead for having any knowledge of humane affairs; *the dead* (sayes he) *know nothing*, neither have they any more a reward, neither have they any portion for ever in any thing that is done under the Sun. And *Job* in his fourteenth chapter, speaking of a Father that is dead. *His Sons* (sayes he) *come to honour*, and he knoweth it not; and they are brought low, but he perceiveth it not.

The ordinary excuse is, that they

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go to God by the Saints, as men go to a King by his Officers; but it is not the same thing, for Kings are not every where, nor do they hear all things,; nor is it fitting that every one should speak unto them: they had need to be informed of the truth of things by third persons; but it fares not thus with God, who knows all things, and with one onely look, sees all the men in the world, and understands their prayers, not needing to have them reported by another: nay more, it is he who forms the prayers in our hearts: whence it follows, that the prayer which God himself hath formed in us, must needs be pleasing to him, and needs not to be recommended to him by Saints. And say this comparison between God and Kings were to be admitted of; if a King call any one, he must go streight unto him; and God calls us, saying, *Come unto me all ye that labour, and are heavy laden, and I will give you rest*, Mat. 11. and 28. and when God calls us his Children

Children, he gives us thereby liberty to come straight unto him, for children need no third persons to speak unto their Father.

Moreover we have an Advocate, and Intercessor to God, to wit, our Lord Jesus, the Son of God, and there is none other. Saint *Paul* in the first to *Timothy*, and second Chapter, sayes thus, *There is one God, and one Mediator between God and Man, to wit, the man Christ*: as then there are not two sorts of Gods, neither are there two sorts of Mediatours; and Saint *John* in his first Epistle, and second chapter, and first verse; *We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.* And in the fourteenth o. S. John, *I am the way, the truth, and the life; no man comes to the Father but by me.*

The greatest abuse is, that in the Church of *Rome*, they make Saints, not onely Mediators, of Intercession, but even our Redeemers; for in the
Mals,

Mass, the Priest prays salvation at Gods hands for their merit sake; and they hold that the Saints have undergone more pains and Trouble then their sins did deserve, and this they call the superabundant satisfaction of Saints; which the Pope gathers into the Treasury of the Church, and distributes them out by Jubile's and Indulgencies, making them pay satisfaction for the sins of others.

I omit a thousand other abuses in this behalf, as the commissions, or imployments they give unto Saints; as to one, the cure of such a malady, to another the Guardianship of such a Towne, to another the chief care over Coblers, and to another the like over Horses; also the Popes usurpation in placing such as he pleaseth in the role of Saints, which is that which they call cannonizing. The cause is pleaded at the Popes Consistory; where many small Saints have lost their suits; and are not now in Paradise, because men have not been propitious and favourable to them;

them ; all this is to enrich the Pope, and to enhance his dignity, and is grounded upon the written word ; that is to say, upon the Traditions of men.

CHAP. 6.

Of the forbearing of certain meats.

THe Enemy of our salvation labours to accomplish Saint Pauls prophetic, in the first to Timothy, and the fourth Chapter, where he sayes; *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing Spirits, and doctrines of Devils ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth ; for every creature*

of God is good, and nothing is to be refused with thanksgiving.

He marks out unto us certain false Teachers, who shall teach abstinence from meats, and marriage; which are things agreeable to the doctrine of the Church of Rome; the same abstinence from meats, is condemned by the same Apostle in the tenth chapter, of the first to the Corinthians. *Whatsoever is sold in the Shambles that eat, asking no question for conscience sake; for the earth is the Lords, and the fulness thereof; If any of them that believe not bid you to a feast, & you be disposed to go, whatsoever is set before you eat, asking no question for conscience sake:* and in the second chapter of the Epistle to the Colossians, he blames those that say; *Touch not, taste not, handle not, which are after the commandments and doctrines of men:* and to the end that we may think that he speaks not onely to those that abstain from meats, because they think them polluted and abominable of their owne nature (which

(which is the usual evasion) the Apostle declares that he speaks of those that abstain out of humility of Spirit, and voluntary devotion, that they may not spare the body, but subdue the flesh: *Which things* (saith he) *have indeed a shew of wisdom in wilworship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.*

The Church of Rome is full of these observations, there being above five months in the year, in which they abstain from divers sorts of meats. A Thing which Jesus Christ never practised; for in the week before Easter, his custome was to eat the Paschal Lamb: in these dayes if a man confess he hath committed whoredome or Theft, the Priest easily gives him absolution, imposing some slight penance upon him, but if he confess he hath eaten flesh in the holy week, the Priest cannot absolve him, but sends him to the Penetentiary, for tis a small thing to transgress the laws of God, in comparison of violating
the

the Popes Ordinances; yet the Pope, Cardinals, and Prelates, do oft-times dispence with themselves for eating of flesh in Lent. The Priests when they eat the Hostea, pretend that they eat flesh, without any respect of Lent: such abstinences are given to God for payment, and fasting is placed amongst satisfactions; as if I would pay my debts by fasting, presuming that my creditors would make me some abatement for that I eat nothing but fish at dinner. This abuse is grown to that pass, as one man may fast for another, and make satisfaction for him; and that one who is enjoined by the Priest to fast for penance, may buy out his fasting for money.

Sobriety and abstinence is a holy and blessed thing provided that it do not degenerate into superstition, and opinion of merit, or satisfaction: for then an exercise of humility is turned to a matter of pride, and that which should serve to discover our sins to God, is changed into a
cover

cover of Hypocrisie.

All this serves to highten the Popes power and dignity, who by this means usurps a power to prescribe Laws to kitchins, and to bellyes, and rules unto Markets, and the more offences are committed, the more addresses are made to him for Pardon.

CHAP. 7.

Of single life, and abstaining from Marriage.

AS touching the forbidding of Marriage, Saint *Paul* tells us it is a doctrine of Devils; in the Apostles time marriage was permitted to the Pastors of the Church, witness the same Apostle, in the first to Timothy, and the third chapter. *A Bishop must be blameless, the husband of one Wife, one that ruleth well his owne*

owne house, having his children in subjection with all gravity; and a little after, Let the Deacons be the Husbands of one Wife, ruling their children, and their owne houses well. And in the eleventh verse, he wil have their Wives be grave, not slanderers, sober, faithful in all things, &c. And in the seventh chapter, of the first to the Corinthians, To avoid fornication, let every man have his owne wife, and every Wife her owne husband. Observe, that word every man, to the end, that Priests may not be excepted, and likewise the word to avoid fornication, this commandment is given then to all such as are apt to commit fornication, consequently to Priests: so were the Prophets, and High Priests married. Saint Peter was married, for in the first chapter of Saint Mark, there you have mention made of the mother of Saint Peters wife.

On the contrary, in the Church of Rome marriage is forbidden to all Clerks and Friars: if a Priest be known

known to have a Whore, no body is troubled at it. In *Rome*, Prelates go publickly into bawdy houses; but it would be a prodigie to see a Priest marry. They object unto us, that Priests have made a vow not to marry; but have they not also vowed to obey Gods commandments, which forbids fornication? and which commands to marry, rather then to burn. Vows are good, when they vow good things, and such as are in our power; but it is not alwayes in the power of man to abstaine from Concupiscence: Single life is good, and to be praised, but to such onely as have the gift of continency, which but very few men have: If marriage be a Sacrament to some, how can it be sacriledge to others? Does the Pope do wel to allow of bawdy-houses, & forbid marriage? In short, where is it that God hath forbidden Church-men to marry? where is there any word thereof in the word of God? This hath certainly been invented for the preservation of the Churches wealth, least Bishops,
D and

50 *A Resolution of Doubts.*
and Curates might accommodate
their children therewithall.

CHAP. 8.

Of Purgatory.

THe Purgatory of the Church of
Rome, hath this Maxime for its
ground work ; that by the Passion
of our Saviour Christ, we are dis-
charged, and freed from the guilt,
and punishment of sins committed
before baptism ; but as for sins com-
mitted after baptisme, it belongs
to us to satisfie God for them in
this life, by pennance, and after this
life, in a fire, which they call Purga-
tory, the torment whereof is not-
withstanding shortned, by the Masse,
and suffrages of such as are alive, and
by the Popes indulgencies. This do-
ctrine is not found in the holy Scri-
pture, but is drawn from the unwrit-
ten

A Resolution of Doubts. 51

ten word, and is one of the Church of *Romes* Tradition, which hereby gets great wealth; for that the Mass, Suffrages, and Indulgencies, by means whereof this torment is shortened, are sold at a dear rate. For no particular Mass is said for any one, unless he or his friends have made good their agreement, in giving somewhat to the Church; these spiritual graces are not for the poorer sort of men.

There are no the least footsteps found of this Purgatory, neither in the old nor new Testament; but on the contrary we therein hear of divers, who immediately after death enter into Paradise, and have been peacefully received; so in the second of *Luke*, good old *Simeon* testifies that he was promised to be received in peace after he had seen the *Messias*. Saint *Paul* in the second to *Timothy* and fourth Chapter sayes; *I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a*

2 *A Resolution of Doubts.*

crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not onely to me, but unto all them also that love his appearing. Lazarus, his soul in the 16 of Luke, is carried immediately after his death into Abrahams bosome, where he is comforted, whilst the wicked rich man is tormented. Jesus Christ sayes to the good Thief, which was crucified with him, This day shalt thou be with me in Paradise. The Angel of God in the fourteenth of the Revelation sayes. Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works follow them: if they rest from their labours, they are not tormented in fire. Saint Paul in the second to the Corinthians, the fifth Chapter, For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, a house not made with hands, eternally in the Heavens. How came he to forget Purga.

Purgatory, which is placed between these two ?

If there be a Purgatory, the use thereof must be to purge, and change some pollutions, spots, or impurities. Now, say they, there are two things in sin; to wit, the guilt, and the punishment; the pollution, and impurity, is not in the punishment, for the punishment is just, and comes from God; then if there be any pollution or impurity, it must be in the guilt, and consequently the fault must be purged and cleansed in Purgatory; notwithstanding the Church of *Rome* will not that that be purged in Purgatory; for they say that all our fault, or *Malam culpæ* is taken away by the redemption of Jesus Christ; being forced so to do, by the saying of St. *John*, in the first chapter of his first Epistle. *The blood of Jesus Christ cleanseth us from all sins*: and by the second Chapter to the *Colossians*, which sayes, *And you being dead in your sins, and the Circumcision of*

your flesh, hath he quickned altogether with him (speaking of Christ) having forgiven you all Trespases ; so there remaines no Pollution to be purged in Purgatory.

Whence insues another undeniable consequence ; for if the holy Scripture say that all our sins are forgiven us in Jesus Christ , why should God punish them againe ? does God torment his children in scorching fire, for sins that are already pardoned, and for which Jesus Christ hath given plenary satisfaction ? if those souls which are said to be tormented in Purgatory be void of fault, it follows necessarily, that if God punish them, he punisheth those that are no longer guilty , that he punisheth sins that are pardoned, and exacts debts which are already paid : 'twould be an unjust thing to treat so with ones enemies ; how much less will God , who is goodness it self, deal so with his children ?

Certainly this doctrine teacheth
men

ment to be disloyal, and revengeful; for he who by the mediation of his friends, is reconciled to his enemy, and shall have pardoned him, may make him afterwards, be treacherously kild; and say, tis true, I pardoned him his fault, but not his punishment: for will you have me be more patient, or merciful then God, who deals thus with us? who after having declared that all our faults are forgiven, ceaseth not to torment us, I know not how many thousand years in scorching fire.

I confess that God after having forgiven our sins, ceaseth not to punish us in this life, to amend us and keep us in his fear; such punishments, are Fatherly corrections; if God should not punish us so, he should punish us more by not punishing us; for the sinner who is not punished, is lul'd a sleep in his sin, and gloryes in his mischief: but it fares not thus in the torments of Purgatory, which serve not to amend the sinner, or to make him more wise,

since they affirm that in Purgatory souls sin no more: for the Church of *Rome* holds, that the pains of Purgatory are not Chastisements, or Corrections; but satisfactions, whereby to pay and content Gods Justice: such punishments are incompatible, with the free pardon of all our sins by Jesus Christ, and with the stile of Father, which God takes unto himself in his word; for a father never chasteneth his Children out of satisfaction to himself; but to make them the better; and tis hard to believe that God delights to burn his Children millions of years in scorching fire, after having pardoned all their sins.

For if Jesus Christ be the Saviour of, and Intercessor for those poor souls which burn in Purgatory; wherefore come they not out from thence at his intercession? and yet they shall come from thence by Papal Indulgencies.

Or if the death of Jesus Christ be sufficient to redeem a soul out of
Pur-

Purgatory, why should it not do so? is it to be believed that God puts not as great a valuation upon his sons death as it doth deserve?

And if Purgatory shall end at Doomes day, (as the Romanists affirm) those who shall live in the age next to the day of Judgement, shall be exempt from Purgatory; and if one age be exempt, why not all the rest? or why should God be more merciful to them then to us? or if the Pope can take souls out of Purgatory by vertue of his indulgencies, why takes he not more souls from thence? why suffers he so many souls to be tormented in fire, when he can set them free?

To say truth, he hath cri'd downe his merchandise, in giving his pardons in so ridiculous a manner. There are some priviledged Altars, upon which if any one cause a Mass to be said on such a day, he takes any one soul which he pleaseth out of Purgatory; but not without paying for it: he gives pardon of 1500. years, &c.

gether with so many forty dayes space, to which adds pardon for the third part of their sins; and a man may gaine in one day at *Rome*, twelve hundred thousand years pardon.

Notwithstanding, the Priest in saying Mass prayes for the dead, in such terms as if he did not believe there were a Purgatory. These are the words of the Mass. *Remember O Lord thy servants, who are gone before us with the signe of faith, and who enjoy a peaceful sleep: they are not then tormented in fire, if they sleep peacefully.*

And tis about one thousand and twenty years ago, since Pope *Gregory* writ his Dialogue, in which he places Purgatory in Baths, Rivers, in the wind, and under the leaves of Trees; he did not then believe that Purgatory which is now believed.

Therefore the passages which they alledge for Purgatory, are almost all of them Alegorical, and Figurative, which

which are of no force in disputation: they boast onely of that passage of Saint *Matthew* in his twelfth Chapter, *That the sin against the holy Ghost shall never be forgiven, neither in this world nor in the world to come.* The world to come, cannot be understood by Purgatory, because they say it is already in being; but it is the day of judgement: and Jesus Christ would by those words say onely, that he who shall sin against the holy Ghost, shall be punish'd both in this life, and eternally after: for if by the world to come, they will understand fire, I may with like liberty understand Snow, or Ice.

Such a one is the passage in the first to the *Corinthians*, and the third chapter, where mention is made of gold, silver, wood, haye, straw, tryal, and fire, which is an Alegorical passage, and wherein there is no speech of tormenting souls after this life.

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The prayer for the dead, which is spoken of in *Macchabees* 2: 12. makes

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makes rather against Purgatory then for it : for the Author testifies, that Judas praying for the dead, had respect unto the resurrection. *Doing therein very well and honestly, in that he was mindful of the resurrection ; for if he had not hoped that they that were slain should have risen againe , it had been superfluous and vain to pray for the dead.* It appears by this Text, that the prayer for the dead which Judas made , was that they might rise againe to salvation, and not that they might be taken out from the fire of Purgatory. Moreover this book is Apocrypha, for it is not found in the original of the Old Testament, which is the Hebrew Bible ; wherefore neither Jesus Christ, nor any of his Apostles, do ever quote the books of the *Maccabees*, nor any other of the Apocrypha. The Author himself sayes , that his intention in this book is to make an abridgment of the history of *Jason*, the *Cyrenian* : and shall the abridgement of a prophane book, be accounted Canonical

nical Scripture ? Finally, the Author himself, about the end of his book, doubts whether he hath said well or no, according to the History; and sayes by way of excuse, that he hath done it as well as he could; this cannot be the language of the Spirit of God, which doubts not whether it hath said well or no: doth not excuse it self to men: tis true, the Spirit of God sayes in the *Apocalips*, that nothing of polluted shall enter into the Kingdome of heaven; but by those that are polluted, he intends the prophane, and wicked; for Saint *John* sayes hereupon, *That the blood of Iesus Christ, hath cleansed us from all sin.*

CHAP. 9.

*Of the merit of works, and
of justification by
works.*

THe Church of *Rome* teacheth, that man by his good works may merit eternal life : and main- taines that man is justified before God, by the works of the Law ; and thereupon, to render the doctrine of those of the true religion odious, they accuse them of teaching, that good works are of no use, and make nothing for salvation, and that faith onely justifies, without any need of giving our selves to do good works ; an abominable doctrine, and worthy of all sorts of punishments, as that which abolisheth all honesty and vertue, and lets the reins loose to all sorts of vice.

On the contrary, those of the Christian Religion, which is purged from Popery, hold good works to be necessary to salvation, and that there is no other way whereby to come by eternal life; they say that Faith without works is dead, and cannot justify; good works serve to glorifie God, to edifie our neighbours, to strengthen faith by practise, to put us into the way of eternal life. They say onely that good works do not merit salvation, and make not up the price of this purchase; they are the way to come by salvation, but not the price thereof, which is sufficiently purchast for us by the meer redemption of our Saviour Jesus Christ. They say also that though faith alone, and without works cannot justify, yet it is she alone that hath the vertue to justify us before God.

He that will merit ought at any mans hands (as if a subject would pretend to merit any thing from his Sovereign) the act he does must be more
then

then what is due; for a man merits not by paying his debts; he must likewise offer something of his own, for if he offer unto his Prince, any thing which was formerly due unto that Prince, there is no merit therein. Thirdly, the work he does must be of service, or use to his Prince; for a man cannot merit at another mans hands, for what is no ways advantageous to that other man.

Fourthly, the Prince must not be offended with the thing he does. Lastly, there must be some proportion betwixt the work, and the reward, which he thinks to receive for his work. For these five reasons we can merit nothing from God, for the good we do, is what is due; as our Saviour Christ saith in the seventeenth of Saint *Luke*. *When you shall have done all those things which are commanded you, say we are unprofitable Servants; we have done that which was our duty to do.* Secondly, that good which we do, comes from God, and consequently, cannot merit any thing

thing at Gods hands ; we offer him what is his , not what is ours. 3 our good works advantage him nothing; he hath no need of our service, but we have need of his Grace. Fourthly, our best works are imperfect, and have alwayes somewhat of infirmity in them ; finally there is no proportion between our good works, and the Kingdome of heaven ; so excellent a purchase, deserves a very excellent price ; such as is the merit of our Saviour Jesus Christ.

Therefore the holy Scripture saith, that life eternal is the gift of God, and not any thing acquired by our Merits; as the Apostle sayes in the sixth to the Romans, *The wages of sin is death, but the gift of God is eternal life, through our Lord Jesus Christ.* And in the second to the Ephesians. *By grace are you saved through faith, and that not of your selves, it is the gift of God, not of works, lest any one should boast.* Therefore is it, that God calls us his children, and consequently heirs; as
faith

saith Saint *Paul* in the eighth of the *Romans*, To the end that we may know that we are possessors of the Kingdome of heaven, not by any acquisition that we have merited, but as children and legitimate heirs; who-soever pretends to purchase Paradise by his merits, renounceth the title of Child, to become mercenary, and a purchaser. There are some who to sweeten the matter say, that we merit through the Grace of God, and that tis God who gives us the grace to merit. An absurd, & incompatable assertion, for tis that very grace of God, which keeps us from meriting; it being certain, that one of the chief causes which hinders our works from being meritorious, is because they proceed from the grace of God; how shall they merit towards God; since they are his works? Wherefore the Apostle in the first chapter to the *Romans*, placeth these two things as incompitable, saying, *If it be by grace, it is no more by works, otherwise Grace is no longer Grace; but*
if

*if it be by works, it is no more by grace,
otherwise works are no longer works.*

I confess the holy Scripture sayes, that God rewards our good works, and that great is our reward in heaven, and that even a glass of cold water shall have its salary; but this salary is an unmerited salary, like the salary which a Father gives unto his Son, when he gives him a new sute for having written some handsome lines; the which the Father does, not for that the work doth deserve it, but for that he is his Son; for God accepts the person before the work, and rewards our works, though they be mean and unworthy, because we are his Children.

It is no wonder then if in the Church of *Rome*, men profess to doubt of their salvation; for it is impossible to build a firm assurance, upon so bad a foundation as our own merits, the which we ought rather to ground upon the promise of God, in Christ Jesus our Lord.

We

We will then conclude with the Apostle Saint *Paul*, in the third chapter to the *Romans*, verse the twenty-fourth and twentyeighth, *Being justified freely by his Grace, through the redemption that is in Jesus Christ; therefore we conclude that a man is justified by faith, without the deeds of the Law*: by which works he does not onely understand, those which are done by Infidels, and the unregenerate, but those also which were done by *Abraham* when he believed, and which was imputed to him for righteousness; and those which *David* did, when he sayes in the 32 Psalm, *Blessed is he whose unrighteousness is forgiven, and whose sin is covered*: as the same is expounded in the fourth to the *Romans*.

Tis true, that before men we are justified by works, that is to say, known to be just: for men discern not our faith, and so Saint *James* in in his second chapter teacheth, that *Abraham* was justified by his works; but he was not justified by that means

means before God, as Saint Paul teacheth in the fourth to the Romans and second verse. For if Abraham were justified by works, he hath whereof to glory, but not before God. We will end this discourse by what the same Apostle sayes in the second to the Galatians, and sixteenth verse. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the law shall no flesh be justified; and in the second to Timothy, the first chapter, who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began.

CHAP. 10.

Of the works of supererrogation.

THE works of supererrogation are an height of pride, and manifest impiety; the Apostle Saint James says in his third chapter, *We are all of us faulty in many things.* And Solomon in the second book of Kings, the eighth chapter, sayes, *All men commit sin,* and in the twentyfourth of Proverbs; *The just man falls seven times a day,* that is to say, sundry times. The Apostle Saint Paul in the seventh of the Romans, sayes, *He does the evil which he would not do, and that sin dwells in him:* wherefore the Apostles were taught by Jesus Christ to say dayly, *Forgive us our Trespases;* whence it appears, that the most righteous amongst meer men, sayle in many things, and do not

not perfectly accomplish the Law of God.

On the contrary, the Church of Rome teacheth, that man may not onely fully accomplish the will of God, but that many men, do more good works then God hath commanded, and are more righteous then God would have them to be; such good works, more perfect, and more excellent then God hath commanded, are those which are called works of supererrogation, and counsels of perfection, which a man is not bound to do, and for the not doing whereof he is not punished; but if he doth them, he acquires a greater degree of glory in Paradise, then the common sort of Saints; who having done nothing but what God commands, have onely eternal life for their reward; such an act is perpetual Virginity, Martyrdome, the giving of all that a man hath to the poor, monastical Vowes of Obedience; poverty and chastity.

This Doctrine to boot with the impiety

impiety thereof, sins against common sense; for God in his law commands that *we should serve him, and love him with all our heart and all our might*: if then any one do more then God commands in his Law, he serves and loves God with more then all his might; which is as much as to say, he does more then he can do.

The Apostle in the fourth to the *Philippians*, commands that *we give our selves to all that is pure, and righteous and to all vertue*; if then these works of supererrogation be pure and vertuous, they are commanded.

If those that have the power to do works of Supererrogation, have the power to do them, is it not God that give them that power? and if God hath given it them, is it not that they should make use thereof to his service? they then are bound to do these works; and therefore they are no longer works of supererrogation.

If you will consider this well, you shall

shall finde that these who boast to do more then God would have them to doe, or then he commands them, think they are more righteous then the Angels; for the whole perfection of Angels consist in doing the will of God, and not in doing more then he commands: as it is said in *Psalm 103.*

Bless the Lord yee his Angels that excell in strength, that doe his Commandments, hearkening unto the voice of his word. Bless the Lord all yee his Hosts, yee Ministers of his that do his pleasure.

Nay, I will affirm, that all the righteousness of Jesus Christ, as far as concerns his Humanity, did consist in nothing else, save in doing the will of God. Therefore he says in the sixth chapter of *St John*, *I came down from Heaven, not to doe mine own will, but the will of him that sent me.* And in the tenth to the Hebrews; *Lo I come to doe thy will, O God.* Thus these men with their works of super-errogation, would be more just and righteous then Jesus Christ.

Also in doing these works of supererogation, they must necessarily either doe Gods will or their own: but they doe not Gods will, because they say these are works which God hath not commanded them to do; they are then works of their own will: And dare they say that their own will is more perfect and excellent then the wil of God? and how comes it to pass that perpetual Virginitie, Martyrdom, or Monasticall vowes, should be better then Gods commandment, to love God with all ones heart? since to love God is alwayes good, holy, and necessary: when single life, or Martyrdome are blameable, if they bee done without the love of God. The love of God is always good and holy; but these other things may be done out of Hypocrisie, dispaire, or ambition; and are only so farr good, as they tend to the love of God. Martyrdom is a good and holy thing; but it is then when God calls us, and obligeth us thereunto: for to run unnecessarily thereupon, is rashness, but when God obli-

obligeth us so far thereunto, as we cannot shun it without denyall of our christian Faith, 'tis then a thing necessary, and which is expresly commanded us in the Gospel. It would be a wicked thing for him that hath many children, to give all that he hath to the poor. The vow of never marrying is oft times a snare, and an occasion of offending God, and a kindler of leud desires: so farr are these things from being better then what God hath commanded.

E 2 CHAP.

CHAP. II.

Of the superabundant satisfaction of Saints and Fryers, which the POPE distributes by his Indulgences.

THe Church of *Rome* holds, That there are divers Saints, who have not sinn'd much, yet have suffered very much; and consequently have undergone more punishment then their sins have deserved: 'Tis this superfluity which they call superabundant satisfaction; that is to say, the Overplus which these Saints have paid to God, more then they needed to have done. Monks and Friars are chiefly of this sort: For their profession is to doe very much Penance and satisfaction, so as they have wherewithall to accommodate others.

Leaft

Least this Overplus might be lost, the Pope gathers it into the Treasury of the Church, and distributes it out to the People by Indulgences; and turns it into pay for others; joyning thereunto also what there is of superabundant Merit in Jesus Christ.

'Tis certainly a bold presumption to goe about to perswade us, that God will accept the scourging, beating, Fasts, and Pilgrimages of Saint *Francis*, or St *Dominick*, in payment for the punishment due to the sins of others; as if a Judge should deal more favourably with a Prisoner, in consideration that a friend of his was scourged, or had fasted more then he was obliged unto. It is likewise to accuse God of injustice, to think that he hath sent any one more sufferings then his sins have deserved; and to think that any scourgings or fastings in this life can be a more then sufficient satisfaction, is to take the height of sin amiss, and not to know what punishment it deserves: since our Saviour Christ sayes in the fifth

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of St *Matthew*, That *whosoever shall say unto his Brother, thou Fool, shall be in danger of hell fire.* And St *Paul* in the first to the *Corinthians*, and the sixt chapter, sayes, *He that slanders his Neighbor, deserves to be excluded the kingdom of heaven.*

If Christ *Jesus* his satisfaction be sufficient for the punishment of all our sins, what needs there any addition of the satisfaction of men? shall God be twice paid for the same debt, when the first payment is sufficient? Doe we deal worthily with the sacred benefit of the Son of God, to joyn it with Pilgrimages, a hair shirt, a Monks girdle, or penance, thereby to make up the totall summe of our debt and satisfaction towards God? though God has very largely rewarded the sufferings of the Saints, shall that which is said to be meritorious for them, prove satisfactory for others? as if I would that the Moneys wherewith I have purchased a house for my self, should likewise serve to pay another mans Debt.

And

And shall it be lawfull to forge Articles of Faith, (for which we have not the Word of God) in so holy and so important affair, wherein our reconciliation with God is agitated? For where is the least word thereof in the holy Scripture? who sees not that this is forged expressly to accumulate riches, and to exalt the Popes Empire: who reaps great advantage by the large Pardons and Indulgences, and by the Jubilee, by which he makes the poor People come from all parts of *Europe to Rome*, to purchase Remission for their sins? which is one of the points wherein he doth most extend the power of his Dominion, and makes himself be highly respected amongst men.

I would fain know who hath put these the Saints sufferings into the Popes Treasury? when this distribution did first begin? how shall we be assured that God will take this for good and current payment? wherefore had not the chief Prelates

in the Old Testament such Treasuries, wherein to lay up the superabundant sufferings of *Noah*, *Abraham*, and *Moses*? or why did they suffer such surplusage to be lost by ill-husbandry? wherefore did *Jesus Christ* and his *Apostles* forget to speak of this Treasure, or of one mans making satisfaction for another? certainly *St Paul* was ignorant hereof, when he said in the sixt to the *Galatians*, *Let every one bear his own burthen*. Or if a man who needs but 19000 years pardon, purchase pardon for 200000 years, (the which may easily be had every day at *Rome*) what will become of the hundred eighty one thousand years pardon, which he hath no need of? certainly these are things which stink when they are touched, and wherby *Christian Religion* is horribly corrupted.

CHAP. 12.

*Of the reall Presence of the
Body of our Saviour in
the Sacrament, and of
Transubstantiation.*

WEre none of all these before-
named Abuses practised in
the Church of *Rome*, the sole error
of Transubstantiation were enough to
drive any one from thence, that had
care of his salvation. Since the Holy
Scripture declares in the first of the
Corinthians and the sixth, *That no Ido-
later shall enter into the Kingdome of
heaven.* Now, can there be a greater
piece of Idolatry, then for a man to
call a bit of Bread his God, and Savi-
our? Then to adore a God that is
made by words? a God that may be
stoln? a God which may wax mouldy,
and be eaten by Worms? those words

of eating God, elevating God, and carrying of God in procession, are expressions able to make a mans hair stand an end, whereby God is greatly dishonoured, and Christian Religion made an opprobrie to Pagans and Infidels. There is nothing so scandalous as these penitentiall Canons of the Romish Church, and the subtilties of the Mass, which are found in the Mass-books; where order is taken what should be done, if it should

so fall out, as that
the Mise should steal
away, or eat the body
of our Lord; or
if Worms were gotten thereinto; or
if the Priest through any Infirmitie
should vomit up his God. Also when
one shall see a Jew pourtrayed before
the Church of the *Billiettes* at *Paris*,
who with his knife wounds the Host,
whence Rivers of blood issue out; he
then throws it into a cauldron of boiling
water, wherein the body of Jesus
Christ is visibly seen to stand boyling
in that cauldron. These opprobries
which

Canon peniten-
tialis 39.

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which they cause to be done to the body of Christ, are much greater then all the ignominie he suffered on the cross. For it is not so shamefull a thing to be crucified by men, as to be eaten by Rats, and vomited up by the Priest; and being slasht with Knives, to be boyled in a Cauldron. All the ignominie our Saviour suffered on the cross was for our salvation and Redemption; but this other ignominie which they make him undergo, works not at all towards our Redemption, which by his death is already accomplished.

Moreover, if Jesus Christ at the first institution of the Sacrament did eat and drink with his Disciples, it follows by the doctrine of the church of *Rome*, that Christ Jesus did eat himself, and drink his own body; for they will have the body to be in the cup. But that a man should eat his whole self, and drink his body, is a more miraculous thing then the creation of the world.

And

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And yet no advantage redounds from so great a miracle, nor can it be said that it makes for our salvation, that Jesus did eat himself, and had his head and his feet in his stomach.

To boot, that the Scripture tels us, that Jesus Christ is true Man, having a true humane body like ours. But assuredly, if the body of Jesus Christ be in a hundred thousand places at one and the same time; if he be farr distant from himself; if his whole body be intire in every severall crumb of the Host, and consequently his head and his feet in the same crumb; it follows, I say, necessarily, that his body is not in any manner like ours, and that consequently he be neither our brother, nor yet man like us.

Adde hereunto, that it is confest on all sides, that many Priests lead an unchaste life; who notwithstanding, after having committed fornication, doe (if you will believe them) make Jesus Christ by their words, and create their Creator: and doe a thing

thing which all the Saints and Angels put together cannot doe; for they cannot make Christ, since he is already made; even as it is impossible for them to make the Sun, or the Moon, which have already their existence: And when all this is done, the result ends in a fordid Traffick, by which they, for a little Money, make Jesus Christ; and Masses are sold for more or less, according to the greatness of the provision. They carry God to sick Folks; but still He must be paid for. For would it be rationall to make God for nothing? and when the Priest returns from the sick party, the people kneel down before the Pix, and doe adore it, though oftentimes there be nothing in it.

When I considered these things, I said within my self, it is impossible to believe this Transubstantiation, since it is assaulted by so many reasons, and wrapt up in so many contradictions and absurdities, unless we be expressly obliged by the Word of God.

God to believe it. Whereupon I consulted the Word of God, and did attentively consider the Institution of this Sacrament.

I find there that those of the church of *Rome*, make these words their Buckler : *This is my Body*. But I doe not finde there that Jesus Christ said ; *this is transubstantiated into my Body*. We must then consider, that in this passage Jesus Christ doth institute a Sacrament : and that in the celebration of a Sacrament , it behoved to use Sacramentall words , and such as did suit with the present action. And that it is usuall with the Scripture to attribute unto signes and Sacraments the names of such things as they signifie : as in the following Verse Christ sayes, *This Cup is the New Testament in my Blood, which is shed for you*, Luke 22. 20. calling the Cup a Testament ; though a cup be not really a Testament, but is the Sacrament, the sacred Sign, for commemoration therof, as Christ expounded himself.

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The mischief ariseth from the alledging of these words, *This is my Body*: curtailed, and listned unto, without reciting the whole passage; where we shall finde, That *Iesus Christ took Bread, broke it, and when he had blessed it, he gave it to his Disciples, saying, Take, eat, this is my Body which is given for you, doe this in remembrance of me.* By which words it plainly appears, That *Iesus Christ gave Bread*: but it is not given till after the consecration; therefore it was still bread after the consecration. Certainly, when *Iesus Christ said, This is my Body*; he understood by *This*, that which he gave, as if he should say, *This which I give you is my body.* But the Evangelists bear witness, That it was Bread which *Iesus Christ gave; He took bread and gave it.* *Iesus Christ says then, That this Bread is his Body, and not that this Bread is changed, or transubstantiated into his Body.* The Bread then is not in substance the body of *Iesus Christ*, but it is the body

of

of Jesus Christ Sacramentally, and commemoratively, (as our Saviour Christ adds) just as the Cup in the New Testament in his blood.

We finde also that Christ says in the first to the *Cor.* 1. 15. *The cup is the New Testament in his blood:* Whence it appears that this cup is not the blood of Christ; for the blood of Christ is not in the blood of Christ, therefore it is not the New Testament in his blood.

We finde also that Christ sayes, *Verse 24* that this bread, and this cup is a remembrance of him, it is not then himself. We find also that Jesus Christ says, *Mat: 26.* henceforward I will drink no more of the fruit of the Vine; 'twas then the fruit of the Vine that he drunk, and not his own blood. And St Paul sayes, *1 Cor. 11. 26.* *As often as ye eat this bread, and drink this cup, you doe shew the Lords death till he come.*

And the same Apostle in the first to the Corinthians, the tenth Chapter says, *The bread which we break is*
the

the communion of the body of Jesus Christ. The Church of Rome gainsayes the Apostle, and hold that this is not bread, but Flesh: And that we do not break it, for the body remains intire in every crum of the Host. Observe these words, *The Bread which we break*: for they break it not till after the consecration; 'tis then still bread after the consecration.

Therefore the Apostles in this Sacrament used no adoration, which had shew'd much irreverence, if they had eaten, or sacrificed the body of Jesus Christ without adoration. And by this means Jesus Christ would have had two contrary Bodies at the same time: The one sitting at the Table, subject to sufferings, and mortall, which spoke and moved; the other in the mouths and stomachs of the Apostles, which was not subject to sufferings, nor mortall, and which neither spoke nor moved.

And since *Judas* took the Sacrament with the other Apostles, and that then the Devill entred into him,
(as

(as the Evangelists affirm) it would follow that Jesus Christ and the Devil should both of them enter together into Judas, and that the Devil should be the stronger. Where Jesus Christ says in the 6 of St John; *Whosoever eats my flesh shall have eternall life:* He speaks not of the eating of the Sacrament, for many eat thereof, and miss of eternal life; witness Judas, and an infinity of Hypocrites. And when he sayes again, *If you doe not eat the flesh of the Son of Man, you shall not have eternall life:* He speaks not then neither of the Sacrament, for many have eternall life without eating the Sacrament, witness the good Thief, and many of the faithful, who have not means to partake thereof. Wherefore Jesus Christ advertiseth us, That *his words are Spirit and life*, to the end that none might understand these words carnally. And he denotes unto us, that his Blood is drunk by believing, and not by swallowing down; where he says in the sixt chapter, verse 35. *He who be-
lieves*

lieves in me shall never thirst. And a little after, He who believes in me hath eternall life: I am the bread of Life: shewing thereby, that the Bread is taken by believing.

These considerations bring me back again to the saying of Jesus Christ, in the twelfth of Saint *John*, where he advertiseth us, *That we shall not alwayes have him with us*: which would be false, if he were alwayes inclosed in a wafer, and if he were made every day in the Mass. To this it is answered, that we have not Christ visibly with us. To which I reply, That to have Jesus Christ invisibly, is to have him howsoever. He were a Lyar who should say, I have no mony, because his money is hid. So Jesus Christ in the 16 of St *John*, and the 18 verse, says, *A little while and you shall not see me, and again a little while and you shall see me, for I goe to my Father*: and verse 17. *I am no more of this world, &c.*

Which.

Which assertions would be false, if Jesus Christ staid still in the world, hidden under the form of Bread. For if Jesus Christ in ascending into Heaven, stays still on earth, it follows that he is gone, and that he is not gone; and that ascending into Heaven, and yet not stirring from the earth, he is gone from himself, he is become higher then himself, and is gone without stirring.

All this under the shadow of these words, *This is my Body*. To the understanding whereof they will not admit of St Pauls interpretation, in the first to the *Corinthians*, the Tenth and sixteenth. *The cup of blessing which we bless, is it not the communion of the blood of Christ? the Bread which we break, is it not the communion of the body of Christ?* And in the first to the *Ephesians*, the thirteenth Vers, *The bread which I break is the communion of my body*. How oft is it said in the Scripture, *That we are the Body of Christ*: Does it follow thereupon that we are Transubstantiated into his body? In

In fine, the Mass it self decides this controversie, and is clean against Transubstantiation. For after the words of consecration are pronounced, the Priest speaks as if he did believe it were still bread. For, holding the consecrated Host in his hand, he prays God, *That this offering may be as acceptable to him, as the Sacrifice of Abell formerly was.* What impiety would it be to beg of God that Jesus Christ might be as acceptable unto him, as a beast offered by Abell? nay more, the Priest prays God that hee will take this offering which he holds in his hand in good part for Christs sake. He does not think then that he holds Jesus Christ in his hand. And to take away all doubt, looking upon the bread and the wine as they stand upon the Altar, a good while after the consecration, he says; *That these are benefits, which God doth alwayes create, and that he doth bless, and sanctifie them Through Iesus Christ* Is there any thing in this that can be spoken of the body of Christ?
for

for can it be called benefits? Doth God always create it? doth God alwayes enliven it? Doth God create the body and blood of Jesus Christ, by or through Jesus Christ? They have then done cunningly to conceale these things from the People, and to pronounce them only in Latine, and also in a low voice and precipitated manner, lest they should be understood.

CHAP.

CHAP. 13.

*Of the Sacrifice of the
M A S S E.*

I will give a little touch likewise upon the sacrifice of the Mass. The Priest pretends to sacrifice the body of Christ really in the Mass, for the redemption of the living and the dead. If this sacrifice be good, it must be Jesus Christ who hath instituted it. For who would be so hair-brain'd as to offer up unto God in sacrifice the very son of God, who is one and the same God with him, unless God hath commanded? 'tis herein that I chiefly found the Doctors of the church of *Rome* weak. For I have oft times summoned them, and cal'd upon them to shew me any passage in the Word of God, wherein they are commanded to sacrifice the body of Iesus Christ: but they could never shew me any thing concerning it. Some

Some say that Jesus Christ said, *Doe this*. That is, say they, *Sacrifice my body*. But this is but their invention. Others speak of some passages of the Old Testament, where God speaks of the Sacrifices of the Christian Church; but they alledge no passages, which say that these Sacrifices, are the Sacrifices of the body of Christ in the Sacrament. Others say, that Jesus Christ said, *This is my body*. But grant that it should be the body of Jesus Christ in the same sense that they understand it; yet the saying, *This is my body*, is no command to sacrifice that body; then said I unto my self, shall I assit in a sacrifice invented by Man? and the sacrifice of the death of Jesus Christ being sufficient, what more need is there of sacrificing him again? where in the whole institution of the holy Sacrament of the Lords Supper, is there any the least inkling of the sacrifice of the Lords body, since Christ presents nothing to God? he elevates no Host, speaks not of sacrificing, nor does
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the Apostle make any Adoration; which is a necessary action in all Sacrifices, and chiefly in a Sacrifice newly instituted, that it may serve for an example and rule in time to come.

This being as clear as day, the calling of the Priests of *Rome*, falls necessarily to the ground, and is of no use: For they are expressly establish'd to be the Sacrificers of the body of Christ; which is an imaginary charge, never establish'd by Jesus Christ, nor practis'd by the Apostles; and whereof there is not any one word in all the New Testament. And yet these are they which question others concerning their calling. The Word of God speaks of Pastors, Doctors, and Ministers; but where is there any word of the Sacrificers of the body of Christ? *without the effusion of Blood* (says the Apostle in the Ninth to the Hebrews) *there is no remission of sin.* But the church of Rome terms the Mass an unbloody Sacrifice, and says that the blood is not shed out of the Veins of the body. The Mass
F then

then serves not for the remission of sins. If the blood doe not stirr from under the species, it is not then shed from under the species; for all effusion is motion.

The same Apostle in chapt: 10. says, *By one Offering he hath perfected for ever them that are sanctified.* Lo here one sole Oblation, and the efficacy thereof for ever; and to exclude the reiteration thereof, he saith in the 10 Verse, *We are sanctified through the offering of the body of Jesus Christ once for all.* And it is a thing greatly considerable, that the subject of the Epistle to the Hebrews, being to treat throughly of the Priest-hood of the christian church, sayes not one word of the sacrifice of the Eucharist; nor doth it speak at all of the Sacrament of the Lords supper.

The height of Impiety is, that they make the Mass more excellent then the death of Jesus Christ; for the Apostle tels us of two Sacrifices, whereof one is the sacrifice of *Aron*, the other the sacrifice of *Melchisedec*, much more excellent then that
of

of *Aaron*: The one bloody, the other not bloody. Now in the church of *Rome* they hold that the Mass is the sacrifice of *Melchisedec*; but they place the death of Jesus Christ in the rank of *Aarons* sacrifices, as being a bloody sacrifice. By this means the Priest doth a better action in the Mass then Jesus Christ did upon the cross. And yet his death doth alone suffice for the redemption of Mankind; but there must goe a great many Masses to the drawing of one soul out of Purgatory; & they must be paid for too: and after being paid for, 'tis doubtfull whether it doe any good or no.

The sacrifice of the Mass doth in this appear to be null: for in all Sacrifices, that which is offered must be consecrated; and they pretend to sacrifice the body of our Saviour, which cannot be consecrated. For who can consecrate the Son of God, who is he alone that doth consecrate us? also the consecrated thing which is offered in the Masse, cannot be the bread; for they hold it is no longer bread:

bread : and say they should grant that it were yet bread; neither bread nor the accidents thereof is an acceptable offering for our redemption.

If finally you consider how much the Mass is scorn'd in the church of *Rome*, in that Masses are said for Horses and swine : also in that they are bought and sold ; in that they are diversified , some of them being said with a loud voice, some with a low voice; Masses in white and in Green, Masses of *St Roche*, and of *St Geneveve*, you would easily discern therein the spirit of abuse , and would have recourse to the blood of *Jesus Christ*, which is our alone propitiatory sacrifice.

CHAP.

CHAP. 14.

*Of the taking away of the
CUP.*

THe taking away of the Cup in the holy Sacrament, is one of the boldest things which is done in the Romish Church, it being contrary to the expresse Institution of Jesus Christ, and contrary to the commandment, and practice of the Apostles, who gave both kinds to the People. The institution of the Sacrament is expressly there, where Jesus Christ giving the cup to his Disciples, sayes unto them, *Drink you all of this.* For, if in these words, *Drink you all of this*, he speak only to the Pastors of the church, certainly the commandment of eating, which is in the preceding line, appertains only to Pastors, and so in the institution of the Sacrament, there is no commandment which ob-

bread : and say they should grant that it were yet bread; neither bread nor the accidents thereof is an acceptable offering for our redemption.

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liges the people to take the Bread. And it is clear that the Apostles being with Jesus Christ, and receiving the Sacrament from his hands, held not the rank of Pastors, but of sheep and Disciples : they received then the Sacrament as Disciples.

And when Iesus Christ said, *Do this in remembrance of me*, did not he command his Disciples to do the same to the People which he did to them ? He then commanded them to give unto the People both the Bread and Wine.

The Apostle St *Paul* understood it thus in 1 *Cor.* 11. where he says unto the people, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* It is evident that this commandment of eating and drinking is made to those who ought to examine themselves. But all people ought to try, and examine their consciences, *Ergo.* Moreover, the beginning of this Epistle witnesseth that it is written to all the faithfull in *Corinth.*

It is very considerable that in this, the Church of *Rome* seems expressly to deprive the people of eternal life. For whereas Jesus Christ says in the sixth of St *John*, *Verily, verily, I say unto you, except you eat the flesh of the Son of man, and drink his blood, you have no life in you.* The church of *Rome* holds that these words are spoken of the Sacrament of the Eucharist; which if it be so, it is evident that in taking away the cup from the people, they deprive them of eternal life. For Christ says, *Unless you drink my blood you shall not have eternal life.*

They plead for their excuse, that the blood lies in the Hostea, and that he who takes the body, takes therewith all the blood. To which we answer, That to take the blood thus in the Hostea, is not to drink the blood: But our Saviour Christ saies in express words, *Except ye drink, &c.* For if to take the Hostea, be to drink, 'twill follow that the Priest drinks twice in the Mass; once when he swallows down the Hostea, the other time

time when he drinks of the cup.

They alleadg also some other passages of Scripture, wherein the breaking of bread is spoken of, but no mention made of the cup. I answer, That as in those passages it is not said the people took the cup; so neither is it said that the Pastors took it. If then it be to be gathered from these passages, that the people are not bound to take the cup, it may also be gathered that the Pastors are not obliged thereunto. It is the usual phrase of Scripture, and the practice of men to say, I did eat with such a one; without mentioning drinking. So in the second of *Samuel*, the fourth chapter, it is said, that *Mephibosheth did eat bread at Davids table*. Doth it follow thereupon that he did not drink? The form of celebrating the holy Supper, ought not to be taken from the passages in which it is mentioned by way of discourse, but from the very institution and formal commandment of the Son of God.

The rise and original of this abuse
comes

comes from pride and ambition: for by this means the Clergy raise their dignity above that of the people whom they have excluded from half the Sacrament, and make themselves companions to Kings, who have that of common with Priests, that they communicate in both kinds. The Pope hath the particular priviledge of sucking the Wine out of the cup, through a Reed of Gold.

And in effect, those who have read and examined the Ordinance of the council of *Constance* in the Thirteenth Session, cannot doubt but that these Men doe directly bandie against God. For those Venerable Fathers acknowledge that the Lord did institute the Sacrament in both kinds; and did so administer it to all, and that it was the custom of the ancient Church so to doe; yet they declare that the Church hath had reason to take away the cup from the people, and condemn them as Hereticks who affirm the contrary, even to the delivery of them up to the secular power. This
Vene-

Venerable Council miss'd but a little
 of calling Jesus Christ Heretique,
 and of sending him to the Inquisi-
 tion.

FINIS.
